LOVE'S NAME LIVES:

OR,

A Publication of divers PETITIONS presented by Mistris *LOVE* to the Parliament, in behalf of her HUSBAND.

With

Severall LETTERS that interchangeably pass'd between them a little before his death.

As also

One LETTER written to Mr. *LOVE* by Mr. *Jaquel*, one of the Witnesses against him.

Together with

Seven severall LETTERS and Notes sent to him, from Dr. *Drake*, Mr. *Jenkyn*, Mr. *Case*, and Mr *Robinson*, his then fellow-Sufferers.

All published for Publick Good.

PSAL. 112. 6.

The Righteous shall be had in everlasting remembrance.

London, Printed in the Yeer 1651.

To the READER.

Reader, take notice,

THere are ſeverall Letters publiſhed, intituled *Love's Letters*, pretended to have paſt between Maſter *Love* and his wife: Which Letters are not printed by true and exact copies, having in them both more and leſſe then they ſhould have. Now to prevent the like inconvenience for the future, theſe Letters and Petitions are here publiſhed. The publiſhing of which, will (I hope) give no offence; I am ſure, can give no juſt offence to any: and if any ſhall take offence thereat, certain I am, they'll take that which is not given them; and that they cannot do, unleſſe they will be injurious both to themſelves and others. But whether offended, or not offended, I am not, need not be ſolicitous; the rather, for that I can truly ſay, it is at as great a diſtance from my intention in the leaſt to give offence, as 'tis from my apprehenſion to imagin that the publiſhing of theſe ſhould give juſt offence to any.

The Petitions are ſome of thoſe (and thoſe very affectionate ones) which Miſtris *Love* preſented to the Parliament in the behalfe of that bleſſed Saint and Miniſter of Chriſt, her dear husband, Maſter *Love*; and that either for the taking off the ſentence of death, which he then lay under, and ſo wholly to remit it; or if not that, for his baniſhment; and if neither of them, for his reprieve till her delivery (ſhe being then big with child) that ſo ſhee might with the greater hope and probability of ſafety, both to her ſelfe and unborn babe, undergo ſo ſad and ſore an affliction.

The Letters are, ſome from Miſtris *Love* to her husband, which again occaſioned others from him to her. Now Maſter *Love* having his wife frequently with him in priſon, after his tryall was ordered, had thereby opportunity, as to open his very heart unto her, in reference to his own eſtate and condition, and the apprehenſions which he had, both of it, and of his ſufferings, (which accordingly he did, to her exceeding great ſatisfaction and comfort) ſo alſo to ſpeak that to her, that might be, and that afterwards did prove to bee, a great meanes of her ſupport, under thoſe trying and preſſing afflictions with which ſhe did encounter: and upon that account, did not, and indeed did not need to write unto her ſo fully and largely, as otherwiſe hee would have done: And yet theſe breif Notes of his (for ſo they would rather be called then Letters) which were not by him intended to be publiſhed, do clearly and abundantly evidence, what, and how indeared his affections were both to his wife and children: and will (I doubt not) be an anſwer ſufficient to that charge of unnaturalneſs that is in print againſt him: Though, I may ſay, as to thoſe that knew him, or have but the leaſt degree of that charity that is called common, remaining in them; that unchriſtian charge, and moſt malicious ſlander (invented by the father of lies himſelf, with many more of the

ſame Satanicall production) of that foul-mouth'd, falſe-mouth'd Animadverter and impudent detractour, needs no anſwer. And notwithſtanding all that hath been ſaid by that *Doctor of the Chair of ſcorners*, (who uſually frights men more with the rabble of his words, then with the reaſon of them; the former being not more formidble, then the later feeble,) Maſter *Love*, though dead, yet is not dead; for His Good Name Lives, and the remembrance of it to the godly, is, and will never ceaſe to be, even to perpetuall generations, as a box of moſt precious and coſtly oyntment, broken or poured forth, the pleaſant ſavour and ſweet perfume whereof, ſpreads it ſelfe every way, even to the ſcattering and overcoming of all that noiſome and unſavoury breath of reproach & calumny, that by the ſons, yea and daughters too, of ſlander, with great indeavour would be, but by no means whatſoever can be caſt upon it, and to the refreſhing and reviving of every one who is within the reach of its fragrant and perfuming odour.

The other Letters, are, one from Maſter *Jaquel* to Maſter *Love*, which *Jaquel* was one of the witneſſes againſt him. The reſt, from ſeverall of thoſe Miniſters, who (as to impriſonment) were his fellow ſufferers; which Letters do ſufficiently demonſtrate what their thoughts and apprehenſions were of Mr *Loves* ſufferings, and do all contain in them very precious and ſpiritual matter, that may be of conſiderable uſe, as in generall to any that ſhall peruſe them, ſo eſpecially to thoſe who are, or hereafter may be in a ſuffering condition.

Reader, They are intended for thy benefit, which that thou maiſt reap by them, is the deſire of

The Publiſher.

In Pag. 14. *line* 18. for *More deareſt*, read *My deareſt* &c.

To the Supreme Authority, the PARLIAMENT of the Common-Wealth of ENGLAND,

The humble Petition of MARY, *the distressed Wife of* CHRISTOPHER LOVE,

Sheweth,

THat whereas the high Court of Justice hath lately sentenced to death her deer and tender Husband, in whose life, the life of your Petitioner is bound up; in the execution of which sentence, your poor hand-maid should become an unhappy widow, and the miserable Mother of two young fatherlesse children: And she being so neer to her appointed hour, having sorrow upon sorrow, be forced, through unexpressable grief, to bow down in travell, and give up the ghost; and so with one blow, there be destroyed both Father, and Mother, and Babe in one day.

Yet her spirit is somewhat revived with the thought that there is hope in Israel concerning this thing, when she considers, that her humble Petition is this day presented before so many professing godlinesse, who have tasted abundantly how gracious the Lord is, and who through mercy are called of God to inherit a blessing, and to be a blessing to the afflicted in the midst of the Land.

Therefore your distressed hand-maid, throwing her self in all humility at your feet, beseecheth you by the womb that bare you, and brests that gave you suck, in the bowels of the Lord Jesus Christ, mercifully to interpose, that this fatall blow may be prevented: which act of compassion in you, will be to your poor hand-maid as resurrection from the dead; and not onely all the tender-hearted Mothers in *England*, but even the babe yet unborn shall rise up and call you blessed; and this will be to you a Glory, and crown of rejoycing in the sight of the Nation, when the blessing of them that are ready to perish shall come upon you. And your poor hand-maid humbly conceives, That your mercy herein will be no danger to the State, for that your poor Petitioners Friends are willing to give all sufficient security, that her Husband shall live peaceably and quietly for the time to come, and never act any thing to the prejudice of this Common-wealth, and present Government.

Now the God of heaven bow your hearts to shew mercy:

And your Petitioner shall pray, &c.

MARY LOVE.

To the Supreme Authority, the PARLIAMENT of the Common-wealth of *ENGLAND.*

The humble Petition of Mary, *the Wife of* Christopher Love, *Condemned to die,*

Sheweth,

THat whereas your distressed handmaid hath in all humility, in the exceeding great bitternesse of her spirit, powred out her very soul to this Honourable House, for the life of her condemned Husband: Which Petition was mercifully received and read in Parliament (as your Petitioner is informed.)

For which high favour she desireth to blesse God, and be thankful to your Honours. And although she hath great cause to be very sensible of your High displeasure against her Husband, for which she is heartily sorry; Nevertheless she hoping that your bowels yearn towards her in this her sad condition, adventers once more to make her humble supplication, and doth pray,

That if your poor Petitioners Husband hath provoked you so far, as to render him utterly uncapable of your full pardon; yet you would graciously be pleased to let your hand-maid finde so much favour in your eyes, as that you will say of your Petitioners dear Husband as *Solomon* said of *Abiathar*, though thou art worthy of death, we will not *at this Time* put thee to death. Oh pardon your perplexed hand-maid, if she again beseech you by the wombs that bare you, and the brests that gave you suck, in the bowels of the Lord Jesus Christ, reprieve him for a time, till she may recover her strength, before he depart hence and be seen no more; lest at one terrible stroke in his execution, the lives of him, her and the tender babe in her womb be cut off, and two poor innocent Orphans be left behind to begin and end their dayes in misery. And though he may not be thought worthy to breathe in English aire (which God forbid) yet give him, Oh give him leave to sigh out his sorrows under your displeasure in the utmost parts of the Earth, wheresoever you shall think fit to banish him: Which although it be a very great punishment in it self; Yet your hand maid and her dying Husband shall acknowledge even this to be a great mercy, and shall thankfully receive it at your hands.

And shall pray, &c.

MARY LOVE.

To the Supreme Authority, the *Parliament* of the *Common-wealth* of *England*,

The humble Petition of MARY, *the wife of* CHRISTOPHER LOVE,

Sheweth,

THat your poor Petitioner hath great cause to say, blessed be God, and blessed be you, for your mercifull Vote of the 15th of *July* (a day never to be forgotten) in adding a month to the life of her dear Husband, which hath opened a door of hope to her in the midst of the valley of *Achor*, and made her glad, though she be a woman of a sorrowful spirit; yet your distressed hand-maide is overwhelmed with grief and anguish of soul, and cannot be comforted, when she remembers the doleful day, the 15th of *August* so near approaching, her heart doth almost dye within her, and she is as one giving up the ghost before she is delivered of the fruit of her womb,

Wherefore your greatly distressed hand-maid doth again pour out her soul with renewed and importunate requests, beseeching your Honours to commiserate her deplorable condition, by putting on bowels of pitty and compassion towards her dear condemned Husband, that she may not grapple with the intollerable paines of Travel, and the unsupportable thoughts of her Husbands death in one day. Oh that the life of your hand-maid and her babe might be a ransome for the life of her condemned Husband; she had rather chuse out of love to dye for him, then for sorrow of heart to dye with him. Now the good Lord incline your hearts to give him his life for a prey, wheresoever it shall please your Honours to cast him,

And your Petitioner shall ever pray, &c.

MARY LOVE.

To

To the Supreme Authority, the Parliament of the COMMON-WEALTH of ENGLAND,

The humble Petition of MARY, *the distressed Wife of* CHRISTOPHER LOVE.

Humbly sheweth,

THat your sad and sorrowfull Petitioner, in the multitude of her feares wherewith her spirit is overwhelmed within her; After sundry applications and grevious disappointments, more bitter then death, cannot cease to follow your Honours with strong cryes and supplications, as the importunate *Canaanitish*-woman did the Lord Christ. And O that now at last, you would suffer your selves to be intreated, and let your bowels yearn within you, that so root and branch may not be cut off in one day. The great God hears the cryes of Ravens! O that, that God would open your hearts to hear the cryes and heart-breaking grones of the Mother with the tender Babes, that cannot keep silence whilest there is any hope.

Your desolate Hand-maid waiteth with all humility and earnest expectation (at your doors) beseeching you not to forget to shew mercy to your poor Petitioner and her tender Babes; Oh make not your Hand-maid a widdow, and her children fatherlesse; but be graciously pleased to prevent this dreadfull blow, which your Petitioner trembleth to think upon, and earnestly beseeches you, to change the sentence of death into a sentence of banishment; and whilest you are propagating the Gospel in New-*England*, let her dying husband, (as a Prophet from the dead) be sent to endeavour the conversion of the poor *Indians*, that so many soules may blesse God in your behalf; and shee shall receive it from your hands as a signall favour.

And your petitioner shall pray, &c.

MARY LOVE.

Mr. Jaquel *his Letter to Mr.* Love.

My dear Friend, and beloved in the Lord,

MY bowels are troubled within me, I am pained, I am pained, even at the very heart, The Lord knows, I want words to expresse the thoughts of my heart

to you, to you, I say, right Christian Friend, and true souldier of Jesus Christ. I was thinking to have been silent, being even ashamed to send you a line written by that hand, which is very much slackened and taken off from the plough; which I thought, not many weeks agoe, had been very fast settled. Give mee leave to breathe forth my heart to you in such rude words and language as I can utter, and I pray you, receive them, and spell out my heart towards you, which at this time is so full, that I know not how to empty it, but in tears before the Lord for you night and day. And oh, that the remembrance of the seventh and one and twentieth of June might often come into my thoughts, to keepe my heart humble for my folly, in taking my own, and carnall friends counsell, and not the counsell of those that are right godly; which (as I now perceive) did help to bring forth that sad, and never to be forgotten day, and Sentence on the fifth of July, against my deer friend. Truly, could not I appeal to God, who knoweth all things, what the intention of my heart was, thinking I might rather do you good then hurt, knowing one had gone before me, and fearing he had much wronged you, made me willing to testifie what I did, being told and informed, it would do you good and not hurt, being but Misprision at the most. I say, were it not for the testification in mine own conscience, I were not able to bear up my spirit, but should (I fear) even sink under the burden. But when I consider to whom I now write, who, I know, is full of charity, and doth beleeve what I say, and will forgive what wrong I have done him, and, I hope, will pray for me to your God and my God, to your Father and my Father, that he will not lay this to my charge: for you may charge me to be as one of those *Paul* chargeth in 2 *Tim* 4. 16. And deer Sir, If the Lord will be pleased to let me see your face once more, that I may open my selfe to you, I hope I shall stand right in your affections. Some promises I have met withall in the word, that do (me thinks) add wings to my faith, that God will not suffer you to fall by the hands of violence; as in *Psalm* 79. *Psalm* 91. *Psalm* 94. *Psalm* 3. *Isa.* 41. 10. *Isa.* 66. 5. and many others, that I know you are better acquainted with then I am, and can beat them out, and lay them by you, as a glasse of cordiall water for fainting times. But, Dear Sir, let me earnestly beg of you, that you will use what means you can for your own preservation, and go as farre as you can in your Petition to them in whose power your life is, for many reasons: As first, Because if you shall fall, O! how would the enemies rejoyce? Malignants and others would make songs at your death, and say, Where is all his Fastings and Prayers? His God will not help him: oh Sir, it would be a day of reproach and blasphemy. And secondly, consider, How would it sadden the hearts of Gods people, and make them wring their hands, if they should misse the fruit of their prayers in your deliverance; which (I am confident) have been poured out in an extraordinary way for you? And thirdly, Consider the service you may yet doe in the Church of Christ: How many souls may God make you instrumentall to bring home to Christ? And what service may yet this poor bleeding Nation have by your life? And fourthly, I need not remember you of your deer and precious Consort, who, I am confident, is deer in the heart of God, and also to you; and her life even bound up in yours, and her condition being as it is. And then

I humbly

I humblie beg, you wil consider my condition; for surely, in that day I should hear of your life being violently taken away, mine would be but little comfort to me, being instrumental in taking yours away, although (the Lord knows) not intentionally, but accidentally. Therefore for these reasons, I humbly beg of you again and againe, that you will do what you dare, and go as far as you can for your preservation; and the Lord will make you instrumentall ser his glory, if not here, yet in some other place; and (me thinkes) where-ever the Lord cast you, I could willingly make that promise, and perform it, that *Ruth* made to *Naomi*; and so, I am confident, could my deer Wife, whose heart (I know) bleeds for you, and her eyes run down with tears to God for you. Good Sir, in your addresses, remember me to God, that I may learn to lean upon him more firmlie, and relie upon the Rock of Ages, and not upon broken reeds: And (I hope) through the strength of *Christ*, and the supplie of your prayers, I shall be better fortified for the time to come, as *Peter* was after his fall.

I would fain be rememembred to my good Friend Do. *Dr.* I hope I have got better armour of proof then I had before; but I hope there will be no need of shewing it about him. For poor *Pō.* he hath wronged himself more than any man can, for I hear, he hath sent more papers of his confession since he was there.

Good Sir, I have many things more to say, but will not presume to be more burdensome to you at this time. Will the Lord let me see your face once more here? I hope he will. However, it wil not be long before we shall enjoy one another in that place, where violent hands shall not touch us; and then Eternitie shall be little enough to praise and magnifie the Lord for his riches of mercie he shewes to us.

The Lord stand by you, The Lord preserve you, and put his everlasting Arms under you, and deliver you: Which shall be the earnest groanes and sighs of him, who is (he hopes) a deer, yet a most unworthie Friend, not worthie to be look'd upon by you.

Dr *Drake*'s Letter to Mr *Love*.

Dear and precious Friend,

I cannot but congratulate your liberty, and the singular honour God hath laid upon you. The Captain of our salvation is wise, and knows whom to call out for his champion. Hee hath pleased to call you to the forelorn hope, wee are leading up the Van; our brethren in the black bill, are like to bring up the Body; and for our Rear (blessed be God) wee have armies of prayers and teares; yea, through mercy, wee may say, *Our righteousnesse goes before us, and the glory of the Lord shall bee our rereward. Isai.* 58.8. Well might we fear, had we not a good God, a good cause, and a good conscience; but where God justifies, who shall condemne? Certainly, that God who hath done us so much good by a prison, (blessed bee his name) can do us much more good by our tryall. Hee bids us not fear them who at worst can but kill the body: *and why should wee be afraid of man that shall dye, &c. and forget the Lord our Maker, yea our Redeemer?* Its too much honour God laies upon us, to suffer any thing for his Name and Covenants take; that hereby wee are so indeared in the hearts of his Faithfull people, and have been occasions to blow up the spirit of prayer, that was almost extinct. Will not God incline his ear when he hath prepared the heart? Did hee ever set his children a begging, but he had a boon for them? I need not stirre up your Christian resolution, but desire rather to light my candle at your Lamp. Yet, when lately I looked upon *Revel.* 2. and 3. I espied no lesse then seven rare Cordials to persons in our condition; *Revel.* 2. *v.* 7,10,17,27. and *chap.* 3. *v.* 5,12,21. 1. A tree of life. 2. Freedome from hurt by the second death. 3. The hidden Mannah and white stone. 4. The morning star and weilding the rod of iron. 5. The white garments the Book of life, and owning us before his Father. 6. That wee shall be pillars in his house, having his new name graven upon us. 7. That wee shall sit in his throne, &c. and all this made over, not τῷ νικήσαντι, or τῷ νενικηκότι, but τῷ νικῶντι, *to him that is overcoming.* A Christian is sure to conquer, if hee dare but fight, and no souldier but hee can glory when he puts on his harnesse. The Lord arme you with such courage and wisedome, that you may avoyd the snares, and be above the fury of your Adversaries. God, Angels, and Men looke upon you; and while you are a fighting, Christ is weaving your crown: Hee by your example,

so

so hearten his people, and damp the Adversary, as they may rejoice (and blesse God) who favour your righteous dealing, and all iniquity may stop her mouth. So prayes

June 1. ——51.

Your unworthy Brother and Companion in Tribulation, and in the kingdome and patience of Jesus Christ.
I præ, sequar.

I beg your prayers, and present my best affections to your self and Mistris L.

I'd rather dye with grace, then live with blame;
Farre better dye with *Love*, then live with shame.

For my most honoured Friend Mr L.

Another of Dr *Drak*'s to Mr *Love*. *June* 17. 1651.

Dear Friend,

I Cannot be unmindfull of your person and condition, as being not only in the body, but also in an especiall manner bound with you, *Heb.*13.3. And certainly, if habituall and active grace bee such motives of Christian love, is not passive grace much more? To suffer for Christ is a grace, as well as to beleeve in him, *Philip.*1.29. ὑμῖν ἐχαρίσθη, &c. Christ and his people are never more lovely then upon the crosse. May wee not under God, thank our prison, that wee are so gracious this day in the eyes of Gods people, yea, and I am perswaded in the eyes of some enemies? Must not we by suffering enter into glory, as our blessed Saviour? *Luk.*24.26. Doth not Christ by this meanes set a higher rate upon reformation; the Ministry, and the Government? How do the Northern people prize the Sunne, who see it but once in three or six months; and do not our dunghill hearts ordinarily value blessings, more by their want, then injoyment?

In particular, Sir, how are you indeared to God and man in this call, to be the *Proto-Confessour* or *Proto-Martyr*; the Lord inable you by grace, to bear the honour, as well as the burthen. I blesse God for your chearfulnesse and constancy, whose flame contributes much to the keeping of my poor sparke alive.

But my errand is, if it may bee, to prevent the later: and may it stand with Gods will, I would not have you yet to be a Martyr. Haply you will say, I wish you worse then your Adversaries do; if so, yet I am sure it is with an honester heart, &c.—

Sir, I have onely one thing to adde, which I apprehend as a providence not to be slighted; Namely, that your day of tryall is your day of Jubilee, and your day of Pentecost, it being precisely the fiftieth day from your apprehension: ordered so, I am confident, by especiall providence, not by the intention of the Adversary: The Lord make it a jubilee to you, for liberty of spirit, and a day of Pentecost, for effusion of the Spirit of grace, wisedome and utterance. I shall say *Amen* to the *Omen*, and follow it with what poor interest I have in heaven; still choosing rather to dye with *Love*, then to rule with *Lust*, which is the *Magna charta* of these apostatizing times. My best affections to your selfe and dearest consort, I beg your prayers, and rest,

Yours, &c.

Another

Another of Dr *Drakes* to Mr *Love*.

MY moſt dear and precious friend in the Lord, in whom I obſerved great reaſon, both of love and honour from the firſt day that God bleſſed me with the knowledge of you; but never more then at this time, when you are aſcending your triumphant chariot, and mounting into the cloud of witneſſes, *Heb.* 12. 1. to guide and encourage us who are left yet behind, to run with readineſſe the race that is ſet before us. Sweet Sr, I wonder not you are ſo chearful, being ſo neer your journies end, ſteered by our great Pilot out of a dangerous and troubleſome ſea, and entring into the harbour; putting off your pilgrims weeds, that you may be cloathed with the white robes, as a free deniſon of the Heavenly *Jeruſalem*. I miſtook in dreaming of an earthly Pentecoſt and Jubilee; that 50th day I now perceive was an hint and ſummons to call you to the everlaſting Jubilee above, *Heb.* 12. *v.* 22. 24. a *Paraſceve* to the eternal Sabbath, *Heb.* 4. *verſ.* 9. 10. How much are we beholding to our very enemies (rather to God for them) who never do us more good, then when they think to do us the ſhrewdeſt turne. I wonder not now at that *Epinicium* of the Apoſtles, *Rom.* 8. *ver.* 28, *&* 33. *to the end*, and 1 *Cor.* 3. *v.* 21, 22, 23. Death is ſo far from ſeparating, that it brings us immediately to Chriſt, *Phil* p. 1. 23. and that by a ſtroke ſo honourable, ſo eaſie, ſo comfortable, ſo ſpeedy, that you need but wink and go to Heaven. The Lord is pleaſed to give you a writ of eaſe, and to pay you your penny at the 6th hour. Bleſſed be God, we ſerve a good Maſter, who puts us only upon honeſt and honourable imployments, makes our taske eaſie and ſhort, doth all our works for us and in us; and after all, rewards us freely and richly as if we had earned our wages. Better be Gods hireling then the worlds darling, *Luke* 15. *v.* 17, 19. Dear Sr, I bleſſe God for your faithfulneſſe, patience, courage, wiſdome, whereby you have both tryed and diſcovered the policy and ſtrength of your Antagoniſts, and ſhewed to your poor unworthy fellow-ſufferers, that by grace they are conquerable. The Lord is with thee, thou mighty man of valour; go in this thy might, and ſmite the hoſt of *Midian* as one man, *Judg.* 6. *v.* 12, 14, 16. The Lord make you a true *Samſon*, that you may do the Devils kingdom more miſchief at your death, then ever you did in all your life. God is now but in his old method, to make the blood of the Martyrs the ſeed of his Church, *Col.* 1. 24. *Hiel* deſerved a curſe for building *Jericho*, (*Joſh.* 6. 26.) but God deſerves bleſſing for building the new *Jeruſalem*, though he lay the foundation thereof in *Abram* his firſt-born (ſo is Chriſt, our high Father, compare *Gen.* 17. 5: with *Iſa.* 9. 6.) and ſet up the gates thereof in his younger Son *Segub* (1 *King.* 16. *laſt.*) ſuch are we poor contemptible creatures, exalted and ſtrengthned by God not only to do, but alſo to ſuffer for his Name, (*Acts* 5. 41. *Phil.* 1. 29.) Cauſe, Church and Covenant. The Lord is making you ſuch a bleſſed *Segub*: making that to be your honour, ſtrength and ſafety, which many judged to be your ſhame, weakneſſe and danger. Dear Sr, God honours you to be the *Elias*, and firſt to aſcend the fiery chariot; May I, without preſumption, be the *Eliſha*, and make two or three bold requeſts unto you: and firſt let me beg your prayers for a double portion of your Spirit: Secondly, let me ſee you (if poſſible) before you aſcend, though it be but through the latteſſe, on your Nuptial morning: Thirdly, let fall your mantle, that I may by means of it be inabled to divide *Jordan*, yea, the Red-ſea, if God call me through it, and not ſinke like an *Egyptian* in the mighty waters, *Pſal.* 32. 6. Fourthly, if there be any remembrance of things below, in heaven (*Luke* 16. *v.* 24, 25, 28.) will you when you are in the bleſſed Haven, think of your poor friend, and the reſt of your fellow Souldiers left behind, and labouring in the ſtorme, till Chriſt come to them as he doth to you. Surely the Church triumphant doth not forget the Church militant: and prayer is no paradox in heaven, (*Rev* 6. *v.* 9, 10.) till the body of Chriſt be perfected: If juſtice makes them pray againſt Enemies; why ſhould not charity draw out ſupplications for their friends: Surely, there is a communion of Saints between the Church militant and triumphant; we may bleſſe God for them, and cannot they pray for us? The Martyrs would not pray to dead Saints, but ſome of them deſired living Saints to pray for them, both on Earth and in Heaven: and I think therein they were not ſuperſtitious. Sweet Sr, I know to whom I ſpeak, and am aſſured that Love will not be puffed up with that which would ſoon burſt a bladder of pride: None higher in Gods eyes than thoſe who are loweſt in their own. I ſee your time is ſhort, and therefore though any affection be like *Jordan* in the time of Harveſt, I muſt ſet bounds and bankes to

my

my words, lest I divert and trouble you in your passage. I doubt not but you remember that you must passe through the *Jordan* to the fiery *Chariot*. *Jordan* was not more effectual to cleanse *Naaman's* Leprosie, then the river of repentant tears is to purge the leprosie of sin (*Psal.* 119. *ver.* 136.) next after the immense ocean of the bloud of Christ. It's not *Abanah* and *Parphar* will wash away the *Leprosie*, but *Jordan*; nor wil every tear wash away sin, but penitent tears. You have but little time to mourn, Christ stands by with his towel and handkerchief, *Psalm.* 56. 8. *Revel.* 7. *last.* and 21. 4. *Isa.* 25. 8. Spiritual sorrow and joy are inseparable companions in this life; and the Dove-like spirit of comfort loves these streams. *Cant.* 3. 11. *Matth.* 3. 16. Every true Christian hath this *Baptismus fluminis* joined with *Baptism. flaminis*: And now God honours you with *Baptis. Sanguinis* superadded. The cup of tears and cup of comfort may wel go together, and happy he who can mingle this drink with weeping, *Psalm* 102. 9. such need not fear to pledg Christ in his cup of bloud; and undoubtedly shall sit at Christs right hand in his Kingdom, *Matth.* 20. *ver.* 22, 23. though not in the sense of the two ambitious Brethren. If we could weep or repent for any thing in heaven, sure it would be, because wee wept and repented no more nor no better on earth. The Lord enable you and us all to do much work in a little time. If I see you no more, I must be forced here to take my long leave; yet why say I so? it may prove but a short leave, since in likelihood (as things stand) few weeks, yea dayes, may bring me to a sight of your blessed soul in the arms of Christ: and surely, the communion of Saints in heaven, is cumulative to their essential happinesse. The Lord enable me to imitate your graces, and then I shall not doubt to inherit your happinesse, which is onely God, the highest end, and the chiefest good. The Lord be neerer to you then your danger, and support you in the most needful hour; and when men have done their worst, receive your soul to his mercy. *Act.* 7. *v.* 55, 56, 59. *Luk.* 2. 29, 30. and 2 *Timoth.* 4. *ver.* 7, 8. So prayes

July 12. 1651.

Your poor unworthy Friend, and Companion in the Kingdome and tribulation of Jesus Christ.

Mr *Robinson's* letter to M. *Love.*

Dear Friend,

THe losse which the church of God will sustaine by your death, is a very great trouble to me, and I doubt not but a far greater to others, whose hearts God hath made more sensible to feel his hand. This stroke I am confident will be your happinesse but a great misery, a sad punishment to many: when God hath a purpose to punish many at once, he useth to take this course. The extinguishing such a star (I do not flatter you, God knowes) cannot but greatly afflict the whole world. I wish heartily God would grant me the favour to see you before your wedding day, for I dare not call it a dying day. I hope I shall bee in your thoughts when you are at the throne of Grace. Good Sir, heap up as many prayers as you can for the poor Church of God before you leave us, it shall be the best legacy you can bequeath; what you shall sow, some will live to reap, and you will not be unrewarded. Jesus Christ had his thoughts on the Church even to his dying hour, good Sir, imitate your Master, I need not say any thing to strengthen you against the fear of your approaching day, I doubt not but you have often overcome that fear through Jesus Christ. *Profectio est quam putas mortem*: 'Tis but the taking of a journey, and though the way be deep, yet its but short: God brings you the neerest way. A shorter cut never had any to rest. I know you have been often upon *Mount Nebo*, where you have seen *Canaan*, whither you are going. The Mysticall head cannot be cut off; you have finished your testimony, and fear not to receive your recompence. Christ hath transformed this blacke Messenger to you into an Angel of Light. How soon others may follow you is knownonly to God; if we stay longer, 'tis but to row in a stormy sea. *Moses* was very willing to die, God said, *Goup and die*; and he *went up and died*. Let not the care of your Relations afflict you, *The earth is the Lords and the fulnesse thereof*; *Leave your fatherlesse children, God will provide for them*; *Let your widdow trust in God.* Your deare yoke-fellow is a partaker of the same grace with you; how rich are they that are heirs to the promises? You can commend your spirit into Gods hands, much more your wife and children; Remember that promise, I

will

will be thy God, and the God of thy seed; Sir, it is a richer portion then the Mines of India. You were but a cistern to them, the fountain lives, and will live when you are dead: God can provide without you, you cannot without God. Good Sir, Cheer up; I hear how full of joy you are, blessed bee God; all these are but little drops to the Ocean. I have writ this to fill you more and more. An Ax, and a feaver are all one; you shall die without sickneſſe. When you think of the present ignominy, look on the future glory; you shall be with God, Christ, Angels, the souls of just men made perfect in a short time. What a happineſſe is it to have grace in perfection! to see God face to face, to be freed from the being of sin, Temptations of Divels, society of wicked men! You have fought a good fight, you have finished your course, you have kept the faith, &c. and you are going to receive your Crown, a crown of glory, that fadeth not away. You are now going to that place, where the voyce of the oppressor shall never be heard: You are going to your bed, the best and safest you ever slept on. The steps of the scaffold will be a *Jacob's Ladder*, upon which you shall ascend to your loving Father; The Scaffold wil be as *mount Nebo*; The Ax of the Executioner will cut off the head of sinne, and put an end to all misery. Be sure, Sir, Not onely the Angels of God, but the God of the Angels himself will mightily strengthen you. If your death, and this kinde of death, were not most for the glorie of God, and the benefit of the Church, I am confident, God would have saved you from this hour.

I have writ thus, not because you want advice, but to testifie my love, my deer love to you, and to give you remembrance of me and mine, before your departure hence. Good Sir, accept of it as my last farewel; farewel, farewel, deer Friend. God, that hath bound up your soul in the bundle of life, be your comfort, joy, hope, peace, confidence in life and death to all eternitie: Yea, he wil be your guide unto death; He wil be an Husband and head to your deerest Wife; He will be a tender Father to your little Babes. This is the confidence, this shall be the prayer of

SIR,

Aug. 19. 1651. *Your deer Friend.*

A brief None from Mr Jenkyn to Mr Love.

My deer, deer Heart,

THou art very neer to my soul. The Lord Jesus Christ smile with the pleasantest face upon thee, that ever he did upon *Sufferer*. —— I here send thee a book that I have been much relieved by, in my Imprisonment. What are ten thousand Deaths, where Christ is apprehended by faith! These considerations where the leaf is turn'd down (*pag.* 335.) do sweetly support faith. —— I am afraid almost to send these thoughts, for fear over-many notions may disturb thee. —— I judge these more profitable then speculative discourses of death. The great God, that hangs the Earth upon nothing but his word, bear up thy soul on his promises. Oh sweet, most sure, sure, sure (oh remember *sure!*) promises; as stable as the very Essence of God; for the performances whereof God hath pawn'd his Being: *As I live, &c.*

My Heart, I love thee, I kisse thee, I weep upon thee, I rejoice for thee. I shall see thee in glory. The Lord Jesus strengthen thee. He will.

Mr Jenkyn *his Letter to* Mr Love.

My deer Heart,

BLame me not of this backwardneſſe to cast in this mite. I was hardly perswaded of the fitneſſe thereof: your greater danger is in the plentie of these tokens, considering your own store. Though your appetite be never so good, it's impossible you should concoct all the food dish'd up in books, Friends Papers, and your own Meditations by and for you. I shall desire to make up my paper defects by fervent prayer: and oh that I could pray so this once, as if I were not to do it a second time. My onely counsell must be, that which I know hath been your onely care, and wil be your

onely comfort; namely, that you sleep in Jesus. Thou shale not sleep (though that were much) in the lap, bosome, and armes of Jesus; but in this sleep he looks upon thee as a peice of himself, even as a member, a dear limb. In dying thou shalt not dye. They who
1 *Cor.* 15. 18, 20. are fallen asleep in Christ, perish not. Christ the first fruits (a most sweet resemblance) the happy hansell of the grave, the first born from the dead, the Head of
Colos. 1. 18. the body, did rise from the dead as such, and not as a private person: So that our resurrection is (even now) in its cause. The union 'twixt Christ and thee (and this union is not onely 'twixt Christ and thy soul, but thy body also; and therefore hee is the first fruits of the dead) cannot be broken off by death. Christ should rebell against the will of his Father, (which were blasphemie to think) if hee should lose any thing which his Father hath given him; as hee should, were it not to be raised up at the last day. Christ is the very *RESURRECTION*, and hee that beleeveth in him, though dead, yet shall live. Oh, how hath Christ perfumed the grave, and beautified the grisly face of Death! Death is (now) a priviledge; our best friend next to Christ, and the truth is, all our moanes and sorrowes in this life, are for want of that which wee so much feare, death; as the child that cries for want of sleep, and yet cannot endure to undresse and goe to bed. My dear heart! thou hast better cloathes to put on in the morning of the Resurrection: *This mortall shall put on immortality.* Thy garment of grace hath had many spots, perhaps; this day thou shalt take thy leave of mourning for them, and
Ephes. 5. 27. therefore the Lord help thee to mourn more holily and meltingly then ever; but the
Jude 24. *vid.* garment of glory shall not have one. Lord, is there a condition wherein I shall never sinne more, wherein I shall have as much grace as I can hold, and wish, and will desire; wherein I shall no more wash the feet of Jesus Christ, and now and then be suffered to give them a kisse, but shall lie in his blessed bosome, and be clasped in his glorious armes to eternity! This is thy approaching happinesse; and every comfort, by how much the nearer, is the sweeter. Now is thy salvation neerer then when thou first beleevedst.

Oh dear heart! Now for a strong faith! oh wrestle mightily with the great God, for strength to overcome him; cling about the promises, precious promises, not only for their fulnesse, but infallibility; adventure thy soul upon them. The faithfulnesse of God is a foundation which beares the heaviest structure, and the greatest load of sinne and expectation. Jesus Christ cals, beseeches, commands, threatens, and all to make thee beleeve. The Lord increase thy faith: thou art to go through a very great work, but Christ hath laboured, and thou art but to enter into his labours. Death is but a nominall enemy when Christ hath dis-armed it; There is more terrour in the pomp of it (as *Seneca* said) the Scaffold, the Axe, spectatours, reports, then in the thing it selfe. Oh how may a Christian insult over it! OH DEATH, WHERE IS THY STING! Christ hath spoiled principalities and powers, dis-armed, dis-robed them. His death is the death of Death; all its stings are left in his side. Say not therefore (Dear heart) who shall role away the stone from the mouth of the sepulchre? when thou comest thither, thou shalt find it roll'd away to thy hand. Its difficulties and distresses are taken away in Christ.—— To this dear Lord Jesus I commit thee, who in his due time will wipe away all teares from the eyes, and sinne from the soules of his poor servants; and out of all our stormes, bring us to that haven where we would be. I know not where to break off, and yet not where to leave thee so well as there.

Thine in the bowels of this Saviour.

Mr. *Case.*

Mr *Case* to Mr *Love*.

Heavenly Saint,

THou art now awaked out of thy last naturall rest, to go to thy eternall rest: the night is past, thou shalt never know night any more, but God shall give thee light, and thou shalt reign for ever and ever, *Rev.* 22.3,4,5. Thou art now going where thou shalt be in a true sense above ordinances, and above Scripture, 1 *Cor.* 13.12,13. where God in Christ shall be thy all in all. Thy prison shall be turned into a Palace, and thy filthy garments shall be taken away, and thou shalt be cloathed with long white robes, and in the moment when thy bodie and head shall be severed, thou shalt be united to Christ thy Head; in him thou shalt be crowned, and with him thou shalt reign to eternitie.

It is finished.

John 17.1,4,5,6,11,13,24.

Let me see that face once more, which I shall see no more till the last day. Send up one sigh before thee for thy following brother and Companion in tribulation, and in the Kingdome and Patience of Jesus Christ.

Another of Mr *Case*'s to Mr *Love*.

Dear soul,

THou art now going to heaven: to quicken thy desires, put it into these notions, that are most suitable to thy condition.

To the weary it is rest, *Isai.* 57. 2. *Rev.* 14.13.

To the banished home, 2 *Cor.* 5.6.

To the reproached glory, *Rom.* 5.2.

To the molested and captived with corruption, it is the glorious liberty of the sons of God, *Rom.* 8.21.

To the resister to blood, it is conquest, *Rom.* 8.37.

To the vexed with sin and sorrow, it is the extinction of both.

To the hungry soul, it is the hidden Manna, *Rev.* 22.17.

To the thirsty, rivers of pleasure, water of life, fountain of life, *Rev.* 22.17. *Psal.* 36.8,9,

To the greived soul, it is fulness of joy, and to the sorrowfull heart pleasures for evermore, *Psal.* 16.8.

In a word, To them that have lien upon the dunghill here, and kept their integrity, it is a throne upon which they shall sit and reign with Christ for ever and ever, *Rev.* 3.21. and 22.5.

Dear heart chear up, a sharp breakfast, but a blessed supper, the supper of the Lamb. The Bridegroom saith, *Loe I come quickly*: Let thy rejoiced soul eccho back again, *Even so, come Lord Jesus.*

There is but a little time for prayer left, in that remember me, and then everlasting halelujahs wil be thy work, and rest. Live for ever with thy God. Amen.

I shall accompany thee with my prayers, though I cannot with my person.

Mistresse *Love*'s Letter to Mr *Love*.

My dear heart,

BEfore I write a word further, I beseech thee think not that it is thy wife, but a freind now that writes to thee. I hope thou hast freely given up thy wife and children to that God, who hath said in the 49 of *Jer.* and ver. 11. *Leave thy fatherlesse children, I will preserve them alive, and let thy Widow trust*

in me: thy Maker will be my husband, and a father to thy children. O that the Lord would keep thee from having one troubled thought for thy relations. I desire freely to give thee up into thy Fathers hands, and not only look upon it as a crown of glory for thee to die for Christ, but as an honour to me, that I should have an husband to leave for Christ. I dare not speak to thee, nor have a thought within my own heart, of my unspeakable losse, but wholly keep my eye fixed upon thy unexpressable and unconceiveable gain. Thou leavest but a sinfull, mortall wife, to be everlastingly marryed to the Lord of glory: Thou leavest but children, brothers, and sisters, to go to the Lord Jesus thy eldest Brother: Thou leavest friends on earth, to go to the enjoyment of Saints and Angels, and the spirits of just men made perfect in glory; Thou dost but leave earth for heaven, and changest a prison for a palace. And if naturall affections should begin to arise, I hope that spirit of grace that is within thee, will quell them; knowing that all things here below are but dung and drosse in comparison of those things that are above. I know thou keepest thine eye fixed on the hope of glorie, which makes thy feet trample on the losse of earth. My Deer, I know God hath not onely prepared glory for thee, and thee for it; but I am perswaded he will sweeten the way for thee to come to the enjoyment of it. When thou art putting on thy cloaths that morning, O think, I am now putting on my wedding garments, to go to be everlastingly married to my Redeemer. And when the messenger of death comes to thee, let him not seem dreadfull to thee; but look on him as a messenger that brings thee tidings of eternal life. When thou goest up the scaffold, think, (as thou saidst to me) It is but thy fiery chariot, to carrie thee up to thy Fathers house. And when thou layest down thy precious head to receive thy Fathers stroak, remember what thou saidst to me, Though thy head was severed from thy bodie, yet in a moment thy soul should be united to thy Head the Lord Jesus in heaven. And though it may seem something bitter, that by the hands of men we are parted a little sooner then otherwise we might have been; yet let us consider, It is the decree and will of our Father; and it will not be long ere we shall enjoy one another in heaven again. Let us comfort one another with these sayings. Be comforted, my deer Heart, It is but a little stroak, and thou shalt be there where the weary shall be at rest, and where the wicked shall cease from troubling. Remember, though thou maist eat thy dinner with bitter herbs, yet thou shalt have a sweet supper with Christ that night. My Deer, by what I write unto thee, I do not hereby undertake to teach thee; for these comforts I have received from the Lord by thee. I will write no more, nor trouble thee any further, but commit thee into the armes of that God, with whom ere long thee and I shall be. Farewell, my Deer, I shall never see thy face more, till we both behold the face of the Lord Jesus at the great Day.

July 14. 1651. *MART LOVE.*

Another of Mistresse *Love's* to Master *Love.*

My heavenly Dear,

I call thee so; because God hath put heaven into thee, before he hath taken thee to heaven. Thou now beholdest God, Christ and Glory as in a glasse; but to morrow, heaven gates will be opened, and thou shalt be in the full enjoyment of all those glories, which eye hath not seen, nor eare heard, neither can the heart of man understand. God hath now swallowed up thy heart in the thoughts of heaven; but ere long thou shalt be swallowed up in the enjoyment of heaven: And no marvel there should be such quietnesse and calmnesse in thy spirit, whilest thou art sailing in this tempestuous sea; because thou perceivest by the eye of Faith a haven of rest, where thou shalt be richly laden with all the glories of heaven. O lift up thy heart with joy, when thou layest thy dear head on the block, in the thought of this, that thou art laying thy head to rest in thy fathers bosome; which when thou dost awake, shall be crowned, not with an earthly fading crowne, but with an heavenly eternal crown of glory. And be not discouraged when thou shalt see a guard of souldiers triumphing with their trumpets about thee; but lift up thy head, and thou shalt behold God with a guard of his holy Angels, triumphing to receive thee to glory. Be not dismaied at the scoffes and reproaches that thou mayst meet with in thy short way to heaven; for be assured,

assured, God will not only glorifie thy body and soul in heaven, but he will also make the memory of thee to be glorious on the earth! O let not one troubled thought for thy wife and babes arise within thee; thy God will be our God, and our portion; he will be a husband to thy widow, and a father to thy children, the grace of thy God will be so sufficient for us. Now, my Dear, I desire willingly and chearfully to resigne my right in thee to thy Father and my Father, who hath the greatest interest in thee. And confident I am, though men have separated us for a time; yet our God will ere long bring us together again, where we shall eternally enjoy one another, never to part more. O let me hear, how God bears up thy heart, and let me taste of those comforts that support thee, that they may be as pillars of marble to bear up my sinking spirit. I can write no more, Farewel, farewel my Dear, till we meet there where we shall never bid farewel more; till which time I leave thee in the bosome of a loving tender hearted Father, and so I rest,

Till I shall for ever rest in Heaven,

August 21 1651.

MARY LOVE.

Master *LOVE* to his Wife, when he should have first suffered.

My dearest Beloved,

I Am now going to my long home, yet I must write thee a word before I go hence, and shall be seen no more; It is to beg thee to be comforted in my gaine, and not to be troubled in thy losse; Labour to suppresse thy inward fears, now thou art under outward sorrowes; as thy outward sufferings abound, let thy consolations in Christ abound also. I know thou are a woman of a sorrowful spirit. My time is short, I have but a few words of counsel to give thee, and then I shall leave thee to *God*, who careth for thee and thine. 1. Whiles thou are under desertions, labour rather to strengthen and clear up thy evidences for heaven, then question them. 2. Remember a faith of adherence, or reliance on the Lord Jesus, brings thee to heaven, though thou want the faith of Evidence or Assurance. 3. Labour to finde that (and more also) in *God*, which thou hast lost in the creature. 4. Spend not thy days in heavinesse for my death; if there were knowledge of things below, or sorrow in heaven; I should grieve to think my beloved should mourn on earth. 5. Lye under a soul searching Ministry; I know thou art not a spungy hearer, to suck in foul water as well as faire. *God* hath given thee a good understanding, to be able to discerne things that differ; as the mouth tasts meat, thy eare tryeth words 6. Be conversant in Christian meetings, and much in the exercises of the duties of mortification, in fasting and prayers; yet have respect to the weakneſse of thy body and thy present condition. 7. Have a care of thy self and babes, *God* will take care of thee and them. I can write no more; farewel my Dear, farewel, farewel. These are the last words written by

Thy dying, yet comforted Husband,

From the Tower,
July 15th 1651.

CHRISTOPHER LOVE.

MY Deare, I beg thee to be satisfied: my heart is greatly comforted in *God*; I can quietly submit to the good pleasure of his will, and I hope thou dost so also; I am delivered by the determinate counsel of *God*, the will of the Lord be done. Read for thy comfort when I am dead and gone,

Jer. 49. 11. *and the beginning of the* 12. *Isa.* ~~54~~ *vers.* 6, 7, 8. *Psam.* ~~4. vers. 6. &~~ 146. *ver.* 9. 2 *Cor.* 4. *vers.* 17, 18. *Heb.* 12. *vers.* 6, 7.

An

Another of Master *Loves* to his Wife.

More deare to me then ever,

IT addes to my rejoycing, that I have so good and gracious a wife to part with for the Lord Jesus: In thy grief, I have been grieved; but in thy joy, I have been comforted. Surely, nature could never help thee to bear so heavy a stroke, with so much silence and submission to the hand of God! Oh dearest, every line thou writest, gladdeth my heart. I dare not think that there is such a creature as *Mary Love* in the world; for *Kit*, and *Mall*, I can think of them without trouble, leaving them to so good a God, and so good a Mother. Be comforted concerning thy husband, who may more honour God in his death then in his life; the will of the Lord be done, he is fully satisfied with the hand of God. Though there but little between him and death, he knows, there is but little between him and heaven; and that ravisheth his heart. The Lord blesse and requite thee for thy wise and good counsel; thou hast prevented me, the very things I thought to have written to thee, thou hast written to me: I have had more comfort from thy gracious letter, then from all the counsel I have had from any else in the world; well, be assured, we shall meet in heaven. I rest, till I rest in heaven,

Thy dying, but comforted Friend,

From the Tower,
the Lords Day.

CHRISTOPHER LOVE.

Another of Mr *Love's* to his Wife.

More dearest delight on earth,

I Was fast asleep when thy Note came. I blesse God, I break not an hours sleep for all my sufferings; I know they worke for me a more exceeding and eternall weight of glory. I slept this night from ten at night, till seven in the morning, and never waked. My Dear, I am so comforted in the gracious supports God gives thee, that my burdens are the lighter on my shoulders, because they are not so heavie on thine; or if they be heavie, yet that God helps thee to bear them. The Lord keep it in the purpose of our hearts for ever, to submit to the good pleasure of God. I blesse God I do finde my heart in as quiet and composed a temper as ever I did in all my life. I am till I die,

From the Tower,
August 18th 1651.

Thy tender hearted Husband,

CHRISTOPHER LOVE.

Mr *Love's* last Letter to his Wife, on the day He suffered.

My most gracious Beloved,

I Am now going from a Prison to a Palace; I have finished my worke, I am now to receive my wages; I am going to heaven, where are two of my children, and leaving thee on the earth where are three of my Babes; those two above need not my care, but the three below need thine. It comforts me to think

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two of my children are in the bosome of *Abraham*, and three of them will be in th Armes and care of so tender and godly a Mother: I know thou art a woman of a sorrowful spirit, yet be comforted; though thy sorrow be great for thy Husbands going out of the world; yet thy paines shall be the lesse in bringing thy child into the world; thou shalt be a joyfull Mother, though thou beest a sad Widow. God hath many mercies in store for thee; the prayers of a dying Husband for thee will not be lost. To my shame I speak it; I never pray'd so much for thee at libertie, as I have done in prison. I cannot write more, but I have a few practical councels to leave with thee, *viz.*

1. Keep under a sound, Orthodox, and soul searching Ministry; Oh there are many deceivers gone out into the world, but Christs sheep know his voice, and a stranger will they not follow. Attend on that Ministry that teaches the way of God in truth, and follow *Solomons* advice, Pro. 19. 27. *Cease to hear instruction that causes to erre from the words of knowledg.*

2. Bring up thy children in the knowledge and admonition of the Lord: the mother ought to be a teacher in the fathers absence, *Pro.* 19. 27. *The words which his mother taught him*: and *Timothy* was instructed by his Grandmother *Lois*, and his mother *Eunice*, 2 *Tim.* 1. 5.

3. Pray in thy family daily, that thy dwelling may be in the number of the families that do call on God.

4. Labour for a meek and quiet spirit, which is in the sight of God of great price, 1 *Pet.* 3. 4.

5. Pore not on the comforts thou wanteſt, but on the mercies thou haſt.

6. Look rather at Gods end in afflicting, then at the measure and degree of thy afflictions.

7. Labour to cleer up thy evidences for heaven, when God takes from thee the comforts of earth, that as thy sufferings do abound, so thy consolations in Christ may abound much more, 2 *Cor.* 1. 4.

8. Though it is good to maintain a holy jealousie of the deceitfulneſſe of thy heart, yet it is evill for thee to cherish fears and doubts, about the truth of thy graces; If ever I had confidence touching the grace of another, I have confidence of grace in thee; I can say of thee as *Peter* did of *Silvanus*, I am perswaded that this is the grace of God wherein thou ſtandeſt, 1 *Pet.* 5. 12. Oh my dear soul, wherfore doſt thou doubt, whoſe heart hath been upright, whoſe walkings have been holy, &c. I could venture my soul in thy soules ſtead, ſuch a confidence have I of thee.

9. When thou findeſt thy heart ſecure, preſumptuous and proud, then pore upon corruption, more then upon grace; but when thou findeſt thy heart doubting and unbeleeving, then look on thy graces, not on thy infirmities.

10. Study the covenant of grace and merits of Christ, and then be troubled if thou canſt. Thou art interested in ſuch a covenant that accepts purpoſes for performances, deſires for deeds, ſincerity for perfection, the righteouſneſſe of another, *viz.* that of Jeſus Christ, as if it were thine own. Oh my Love! reſt, reſt then in the love of God, in the boſome of Christ.

11. Swallow up thy will in the will of God; it is a bitter cup wee are to drink, but it is the cup our Father hath put into our hands. When *Paul* was to go to ſuffer at *Jeruſalem*, the Christians could ſay, The will of the Lord be done; Oh, ſay thou, when I go to Tower-hill, The will of the Lord be done.

12. Rejoyce in my joy; to mourn for me inordinately, argues that either thou envieſt, or ſuſpecteſt my happineſſe. The joy of the Lord is my ſtrength, oh let it be thine alſo. Dear wife, farwell; I will call thee wife no more, I ſhall ſee thy face no more: yet I am not much troubled, for now I am going to meet the Bridegroome the Lord Jeſus Christ, to whom I ſhall be eternally marryed.

From the Tower of London,
22° Auguſt. 1651.
The day of my glorification.

Thy Dying, yet moſt
Affectionate Friend till death,

CHRISTOPHER LOVE.

FINIS.

FINIS.

A [illegible] of Mr Love's Speech and [illegible] on the Scaffold at Tower-Hill, Aug. 20. [illegible]

[illegible] a spectacle unto God, Angels and Men: and among Men I am made [illegible] a laughingstock to the wicked, and a gazingstock to all; yet blessed [illegible] not a terrour to my self. Although there be but little between me and death, [illegible] bears up my heart, there is but little between me and Heaven. It comforted [illegible] the Martyr, when he was going to Execution, that there were but two styles be[illegible] and his Fathers House; There is a lesser way between me and my Fathers House, but two steps between me and Glory; it is but lying down upon the Block, and I shall ascend upon a Throne. I am this day sayling towards the Ocean of Eternity, through a rough passage to my Heaven of Rest; through a Red Sea to the Promised Land. Methinks I hear God say to me as he did to *Moses*, *Go up to Mount Nebo and die there*: So to me, Go up to *Tower-Hill*, and die there. *Isaac* said of himself, that he was old, and yet he *knew not the day of his death*, but I cannot say so, I am young, and yet I know the day of my death, and I know the kinde of my death, and the place of my death also. I am put to such a kinde of death as two famous Preachers of the Gospel were put to before me, *John* the Baptist, and *Paul* the Apostle, they were both beheaded; you have mention of the one in Scripture-story, and of the other in Ecclesiasticall History. And I read in *Rev.* 20. 4. the Saints were *beheaded for the Word of God, and for the testimony of Jesus*; But herein is the disadvantage which I lie under in the thoughts of many; they judge that I suffer not for the Word of God, or for Conscience, but for medling with State-matters. To this I shall briefly say, That it is an old guise of the devil, to impute the Cause of Gods peoples sufferings, to be contrivements against the State, when in truth it is their Religion and Conscience they are persecuted for: The Rulers of *Israel* would have put *Jeremy* to death upon a Civil Account, though indeed it was only the truth of his Prophecy that made the Rulers angry with him; and yet upon a Civil Account they pretend he must die, because he fell away to the *Caldeans*, and would have brought in forreign Forces to invade them: The same thing is laid to my charge, of which I am as innocent as *Jeremy* was. Yea I finde other instances in Scripture, wherein the cause of the Saints sufferings were still imputed to their medling with State-matters: *Paul* who did but preach Jesus Christ, yet he must die, if the people might have their will, under pretence that he was a mover of sedition. Upon a Civil Account my life is pretended to be taken away, whereas indeed it is, because I pursue my Covenant, and will not prostitute my Principles and Conscience to the Ambition and lusts of men. Beloved, I am this day making a double exchange, I am changing a Pulpit for a Scaffold, and a Scaffold for a Throne; and I might adde a third, I am changing this numerous multitude, the presence of this numerous multiude on *Tower-Hill*, for the innumerable company of Saints and Angels in Heaven the holy hill of *Sion*; and I am changing a Guard of Souldiers for a Guard of Angels, which will receive me, and carry me into *Abrahams* bosome. This Scaffold it is the best Pulpit that ever I preached in; in my Church-Pulpit, God through his grace made me an Instrument to bring others to Heaven; but in this Pulpit he will bring me to Heaven, These are the last words that I shall speak in this world, and it may be I shall bring more glory to God by this one Speech on a Scaffold, then I have done by many Sermons in a Pulpit.

Before I lay down my Neck upon the Block I shall lay open my Cause unto the People that hear me this day, that I might not die under all that obloquy and reproach that is cast upon me; and in doing it I shall avoid all rancor, all bitternesse of spirit, animosity and revenge; God is my Record, whom I serve in the spirit, I speak the truth and lye not; I do not bring a revengefull Heart unto the Scaffold. This day, before I came here, upon my bended knees I have begged mercy for them that denied mercy to me, and I have prayed God to forgive them who [illegible] I have forgiven from my Heart the worst enemy I have in all the world; [illegible] I wish to my Accusers and prosecutors who have pursued my blood, that [illegible] in Heaven.

I shall divide my Speech into three parts: I shall speak something concerning my Charge, and a word concerning my Accusers and touching my Judges, without any Animosity at all; and then something concerning my Self for my own Vindication; and then a word of Exhortation, and so commit my Soul to God.

Concerning my Charge, it is black and hideous, many things falsly suggested, hardly a line of it true, and nothing Capitall sufficiently proved against me by any one Act that I am conscious to my self I did. The Charge is high and full, but the Proof empty and low; though there were eight Witnesses that came in against me, yet none of them did prove that ever I writ any Letter, or directed any man to write a Letter into *Scotland*, or into forreign parts; No man did prove that I sent away any Letter, that I received any Letter, that I collected, or gave, or lent any Money to assist or promote the Scottish Warre: This is all that is sworn against me, that I was present where Letters were read, and that I made a motion for Money to give to *Massey*; so that (beloved) my presence at, and concealment of Letters that were received and sent from forreign parts, is that for which I must die.

As concerning my Accusers I shall not say much; I do forgive them with all my heart, and I pray God forgive them also. Yet what the Evangelist said concerning Christ's Accusers, I may, without vanity or falshood say of mine, That they did not agree amongst themselves: One Witnesse swears one thing, and another the quite contrary: Yea not only did they contradict one another, but sometimes a single Witnesse contradicted himself. And though their Testimony did condemn my Person, yet I have condemned their Testimony. And truly there are many remarkable circumstances that I might take notice of, either in, or before, or since the Trial that might be worthy observation, but I will not insist upon it; only in the general (for I shall name none of my Accusers) some of them have sent to me, to pray me to forgive them the wrong they have done me: And one of them hath written to me under his own hand, to pray me to forgive him the wrong that he hath done me; and told me withall, that that day I should die a violent death, his life would be no comfort to him, because he was an Instrument in taking away of mine. Others of the Witnesses were, some terrified before they would testifie; some were hired, some fined before they would bear Witnesse against me. But I will be off of this. As concerning my Judges, I will not judge them, and yet I will not justifie them: I will say but this of them, I beleeve that what moved *Herod* to cut off *John* Baptist's Head, that moved them to cut off mine; and that was for his Oaths sake: *Herod* to avoid Perjury would commit Murder; whereas if *John*'s Head had been upon his Shoulders, he would have been guilty of neither.

I have something in the second place to speak concerning my Self, and then I shall come briefly to a conclusion. Concerning my Self, I have gone through various reports; there are many sons of Slander whose mouthes are as open Sepulchres, in which they would bury my Name, before my Friends can bury my Body; but my comfort is, there will be a Resurrection of Names as well as Bodies at the last day: God will not only wipe off all tears from my eyes this day, but he will also wipe off all blots and reproaches from my Name before many daies be over; and though my body will soon rot under ground, yet my hope is, my Name will not rot above it. I am not ignorant what Calumnies are cast upon me, and more likely to be after I am dead and gone. The very night before my intended Execution the last Moneth, there was an insulting Letter written to me, to tell me, that after my death there should be something publisht against me to my shame. I hope you will have so much charity, as not to beleeve reproaches cast upon a dead man, who will be silent in the grave, and not able to speak a word in his own Justification. I am aspersed both as to my Practice, and as to my Principles. I shall begin with the first. There are five aspersions as to my Practice that are laid upon me, That I am a Liar, That I am an Extortioner, That I am an Adulterer, That I am a Murtherer, and That I am a Turbulent Person; Crimes scandalous in any man, but much more abominable in a Minister. Now I hope you will beleeve a dying man, who dares not look God in the face with a lie in his mouth: I am accused of lying, that what I denied before the High Court of Justice, that afterwards I should confesse, or else was proved against me. Now in the presence of God I tell you, as I would confesse nothing that was Criminal, so I did deny nothing that was true; and that I may seal it to you with my blood, the same Protestations I made before the High Court, I shall make briefly now: 1. That I never writ Letter to the King, Queen, Church or State of *Scotland*, or to any particular person of the *Scottish* Nation since the Warres began to this day.

day. 2. That I never received any Letter writ to me, either from the [illegible] or from the Church or State of *Scotland*, or from any particular [illegible] since the Warres began to this day. 3. That I never collected, gave or le[illegible]ney, either to the King, Queen, Church or State of *Scotland*, or to any par[illegible] into *Scotland* to any person of the *Scottish* Nation to this day. It is true, I did confesse, [illegible] it was not proved (and haply upon that ground the mistake might arise) I did give Money to *Massey*, and I did also write a Letter to him, but he is of the *English* not of the *Scottish* Nation. That for which I come here is only for moving for Money for him, and that not upon a Military account, but meerly to relieve his Personal necessities, and for being present where Letters were read from him and others. And although Man hath condemned me, yet I am so far from thinking that either God or my own Conscience condemns me, as Sinning in what I am condemned for, that both God and my own Conscience doth Acquit me: And what I said at the Barre when I received my Sentence, that I shall say upon the Scaffold, That for those things for which I am condemned, neither God nor my own Conscience condemns me.

Again, I am accused to be an Extortioner; and this is in the mouths—— I am loth to name them, because I will avoid all rancour: But I am charged as if I should be a grievous Extortioner to receive Thirty pounds for the Loan of Three hundred pounds, Besides Eight pounds *per centum* for Intereſt; which in the presence of God and of you all I do declare to you is a most notorious and abominable falshood.

I am accused likewise to be an Adulterer, and this report is not in the mouths of mean men, but in the mouths of those that sit at the Stern: As if I were a debauched Person, and were guilty of Uncleanesse. Now I tell you, as *Luther* said of himself in another case, That he was not tempted to Coveteousnesse; so through the grace of God I can say, I have not been tempted in all my life to Uncleanness. It doth not much grieve me though these Slanders be cast upon me: I know my betters have been worse accused before me: *Athanasius* was accused by two Harlots that he had committed Folly with them, and yet the man was Chast and innocent. *Beza* was charged, not only with Drunkennesse, but with Lasciviousnesse also, and many others have been accused with the same, if not with worse Slanders then I have been.

But (that which goeth neareſt my heart) I am accused to be a Murtherer also; and this is a Charge high indeed: I am charged with the guilt of all the bloud of *Scotland*; whereas did I lye under the guilt of one drop of Bloud, I could not look upon God with so Chearfull a Countenance, and I could not be filled with so Peaceable a Heart and Conscience as I have at this day. I blesse my God I am free from the Bloud of all men: Those who lay this to my Charge, they do to me as *Nero* did to the Christians, He set *Rome* on fire and then charged the Christians with it: So they put *England* and *Scotland* into a Flame, and yet Charge me with the guilt of that Bloud, who have poured forth Tears to God night and day, to quench the Burning which these mens Ambitions and Lusts have kindled: And I would fain know of any man, what Act is it that I have done? or what is it that was proved in the High Court against me, that makes me guilty of *Scotlands* Bloud? Did I ever invite the *Scots* to invade *England*? What man doth lay that to my Charge? Did I ever incourage the *English* Army to invade *Scotland*? What Action is it that I have done that makes me guilty of that Bloud? Indeed this I have done, and this I have and this I do stand to; I have as a private man prayed unto God many a day, and kept many a Fast, wherein I have fought God that there might be an Agreement between the King and the *Scots*, upon the Intereſt of Religion and Tearms of the Covenant: Now, by what consequence can this be strained, to Charge me with *Scotlands* Bloud? For my part, I was but only at one Meeting where the question was proposed (Fasts only excepted) What should be thought fit to be done to promote the Agreement between the King and the *Scots*; and that was moved in my House: And to that end when there were some things there proposed, which they call'd A Commission or Instructions to send to *Holland*, as soon as ever I heard them, I did declare against them. I did declare that it was an Act of high Presumption for private persons to Commissionate; and an Act of notorious Falshood to say it was in the name of the Presbyterian Party, when none knew of it (that I know of) but only those few then present. Now this is only a politicall Engine to make the Presbyterian Party odious, who are the best friends to a well-ordered Government, of any sort of people in the world.

I am accused likewise to be a man of a Turbulent spirit, to be an enemy to the peace and quiet of the Nation. Now, as to this, let my Congregation and my Domestick relations

judge for me, whether I am not a man that would fain have lived quiet in the Land: I am as [illegible] not Actively, I contend, I strive with none; But Passively, [illegible] contend with me. God is my Witnesse, My Judgement hath put me upon endeavouring after all Honourable and Just waies for Peace and Love among the Godly. The grief of my heart hath been for the Divisions, and the desire of my Soul for an Union among God's People. When I speak of an Union I would not be misunderstood, I do not mean a State-union, to Ingage to the present power, that is against my Principles; That is to say *A Confederacy with them that say A Confederacy:* That is rather a Combination then a Gospel-union: O join not with them least ye be consumed in their sins; They who get Power into their hands by Policy, and use it with Cruelty, will lose it with Ignominy. It was said of Pope *Boniface*, He did enter into the Popedom like a Fox, reign'd like a Lion, but died like a Dog. Beloved, the Union for which I plead is a Church-union; to wit, Love among the Godly, for this the desires of my Soul have ever been, That those that fear God might walk hand in hand in the Fellowship of the Gospel, both in Truth and Love: If this Union be not, I am afraid, through our Divisions, a company of loose Libertines will arise, who will endeavour, not only to overthrow the Doctrine of Faith, and the power of Godlinesse, but even Good manners also. I remember an Observation of holy *Greenham's*, Giving his judgement upon the state of *England*, he said, There is great fear that Popery is coming into *England*, and I fear it too; but (saies he) I fear more the coming of Atheism into *England*, then the coming in of Popery; and truly that is my fear also. Thus as to my Practice: A word now as to my Principles.

I am accused to be an Apostate, to be a Turn-coat, to be this, to be that, to be any thing but what I am: In the general I will tell you, I blesse my God, A High Court, a Long Sword, a Bloudy Scaffold hath not made me, in the least, to alter my Principles, or to wrong my Conscience: And that I might discover to you my Principles, I hope I shall do it with Freedom; I will irritate and provoke none, what I shall say shall not be an irritation or provocation of others, at least not intended by me; but only as a genuine and clear manifestation of my own Principles, how they stand.

First then, My Principles as to Civil and Religious Affairs, I do declare that I dye with my judgement set against Malignity, I do hate both name and thing; I still retain as vehement a detestation of a Malignant interest as ever I did; yet I would not be mis-understood: I do not understand nor count the Godly Party, our Covenanting Brethren in *Scotland* to be a Malignant Party; nor the *Scots* defending their Nation and Title of their King, to be a Malignant Interest, but an honest and justifiable Cause.

Secondly, Though I am against Malignity, yet I am not against but for a regulated Monarchy, A mixt Monarchy, such as ours is I judge to be the best Government in the world: I did, its true, in my Place and Calling oppose the Forces of the late King, but I was never against the Office; I am not only against Court Parasites, who would screw up Monarchy into Tyranny, but against those who pull down Monarchy to bring in Anarchy.

Thirdly, I was never for putting the King to death, whose Person I did promise in my Covenant to preserve: It is true, I did in my Place and Calling oppose his Forces, but I did never endeavour to destroy his Person. There is a scandal rais'd of me, that in a Sermon at *Windsor* I should have these words; that *It would never be well with* England *till the King were let bloud in the Neck-vein*; which speech I utterly detest, Professing, as a dying man, in the presence of God and of you all, I never spake such words, as relating to him: Though my judgement was for bringing Malignants, who did seduce him and draw him from his Parliament, to condign punishment; yet I deem'd it an ill way to cure the Body Politick, by cutting off the Political Head.

Fourthly, I dye with my judgement absolutely set against the Ingagement; I pray God forgive them that impose and subscribe it, and preserve those that refuse it.

Fifthly, I would not in the next place be look upon, now I am a dying man, as a man owning this present Government; I dye with my Judgement against it: It is true, in a case of Life I did Petition the present Power, and did give them the Titles they take to themselves, and that others give them; but herein I did not wrong nor thwart my Principles. There are many instances in Scripture to justifie this: *Hushai* did give the Title of King to *Absolom*, though *Absolom* had no right to that Title, for *David* was the lawfull King: And *David* himself gave him that Title as well as *Hushai*. And *Calvin* he gave the Title to the *French* King, calling him the

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most Christian King, yet we know he was a Papist: And we [illegible] Henry the eighth, and call him the Defender of the Faith, and yet he had [illegible] for he was an Opposer not a Defender of the Faith; that Title was given him [illegible] because he opposed the Faith; he opposed the doctrine of *Luther*, therefore the Pope gave him that Title, *The Defender of the Faith*: and yet none did scruple to give him that Title that was then commonly given him.

Sixthly, In the next place I discover my judgement (I provoke none, only tell you what my own thoughts are, that so after I am dead and gone I might not be belied, for I dare not now belie my Principles) My judgement is against the Invasion of the *Scottish* Nation by the *English* Army. They, who gave us a friendly assistance, who are joyned with us in the same Covenant, who drew a sword with us in the same Quarrell; should I live a Thousand years, I should never draw sword against them; But the *English* Army have forgot the Brotherly Covenant: So that *Scotland* may say as *Edom*, *The men of my Confederacy, who were at peace with me, have risen up and prevailed against me*; Because *Scotland* will not be a Common-wealth they shall not be a people; because they will not break Covenant, some men would have them broken; because they will not lay their Consciences waste, their Land must be laid waste.

Lastly, (and so I have done, only with a word of Exhortation,) I die cleaving to all those Oaths, Vows, Covenants and Protestations that were imposed by the two Houses of Parliament, as owning them, and dying with my Judgement for them; To the Protestation, the Vow and Covenant, the Solemn League and Covenant. And this I tell you all, I had rather dye a Covenant-keeper, then live a Covenant-breaker.

I am now come to the third and last part of my Speech, and so I shall have done, and commit my soul to God who gave it. My Exhortation first shall be to this great City, Unto the godly Ministry of it; and unto my own Congregation, from whom death parts me, which nothing else could.

To the City I wish an Affluence and Confluence of all blessings upon it; and yet I fear gray hairs, as the sad symptoms of a declension, are here and there upon *London*, and yet she knows it not. O *London*, *London*, God is staining the pride of all thy Glory. Thy Glory is flying away like a Bird; Contempt of the Ministry, opposition against Reformation, Generall Apostasie, Covenant-breaking hath brought *London* low, and I fear will yet bring it lower; I tremble to think what evils are coming upon it: This City it is the receptacle of all Errors; that as your Commodities are vented and spread from hence into every corner of the Land, so have Heresies and Blasphemies had their first rise from this great and populous City, and from hence are spread into all Countries.

To the Inhabitants of this City I commend but these few particulars. First, Let me beg you to love your Painfull and your Godly Ministers: If they be taken away you are like to have worse come in their rooms. I know the Presbyterian Ministers are the great eye-sore, who have formerly been counted the Chariots and Horse-men of *Israel*: But I will say of *London* (as was said of *Leyden*, *That after* Junius *an Orthodox Minister was taken away*, Arminius *that pestilent Heretick came in his room*.) If your Godly Ministers (and there have been ten already at one blow taken from you) if they be taken away, *Arminians*, *Anabaptists*, nay Jesuites are likely to supply their rooms, if God in mercy prevent not.

Secondly, Submit your selves to Church-Government, that would lay a curb and restraint upon your lusts; it is a Golden and an Easie yoak, to which if you do not submit, God may lay a Heavy and an Iron yoak upon your necks.

Thirdly, Take heed of those Doctrines that come under the notion of *New-light*; those doctrines you ought to suspect, whether true, which the broachers of them say are New; for truth is as old as the Bible: A remarkable passage I would suggest unto you, in the 32 of *Deuteronomy* and the 17. it is said there, *they chose them New Gods that were Newly come up*, and what were these New Gods? the next words tell you, they were old devils; for they sacrificed to devils and not to God; now their sacrificing to old devils, it is called a sacrificing (to deceive the people) to new Gods, that were newly come up; yet their new Gods were but old devils; Why, so I say, though many things go under the notion of *New-light*, yet they are but old darkness, old Heresies raked out of the dunghill, and which were buried in former ages of the Church, with contempt and reproach many hundred years agoe.

Fourthly, Bewail your great loss which you have in the taking away of so many Ministers out

of your City; there are ten Miniſters (if I miſtake not) that have been taken away and removed at one blow, who were burning and ſhining lights in their ſeverall Candleſticks, and bright Stars in their ſeverall Orbs; Though I am not worthy of the world, and therefore am taken out of it, yet as for my ſuffering Brethren, who are now in bonds and baniſhment, the world is not worthy of them.

Fifthly, Again in the next place, Take heed of engaging in a Warre againſt your Brethren of the Scottiſh Nation. for my part I have oppoſed the Tyranny of a King, but I never oppoſed the Title —— Take heed what you do ——

I have ſomething in the next place to ſpeak to the Godly Miniſtry of this City: Were it not that I am a dying man, I would not ſpeak to ſuch Reverend and Grave men, I would ſay as *Elihu* did (being but a young man,) Multitude of years ſhould teach wiſedome, and I would hold my tongue; but the words of a dying man take, whether they be diſcreet or no, or ſo well ordered or managed or no; as to them, I would firſt deſire God to ſhew them mercy, who have begged mercy for me; now at the day of my death I would begge but this of them; that, as they have not been aſhamed of my Chain, ſo they would now wax confident by my Bonds and by my Bloud; I know they are maligned and threatned, yet my praier for them is that in the 4th *Act.* 29. *And now O Lord behold their threatnings, and grant that thy Servants may preach thy Word with all boldneſſe*; Though I am but young, yet I will offer my young experience to my Grave Fathers and Brethren, and that is this; Now I am to die, I have abundance of peace in my own Conſcience, that I have ſet my ſelf againſt the Sins and Apoſtacies of this preſent Age. It is true, my faithfulneſs hath procured me ill-will from men, but it hath purchaſed me peace with God; I have lived in peace, and I ſhall die in peace: That which I have to beſeech of the Miniſters is this, to beg them to keep up Church-Government; whatever God doth with the Governments of the world, turning Kingdoms upſide down, yet the Government of the Church ſhall ſtand; and of all Governments, I die with this perſwaſion, that the Presbyterial Government makes moſt for purity and for unity throughout the Churches of the Saints. I would begge them therefore to keep up Church-Government, that they would not let their Elderſhips fall, that they would take heed of too generall Admiſſions to the Lords Supper, that they be not too prodigall of the bloud of Chriſt, by too generall admiſſions of men to the Supper of the Lord, that ſealing Ordinance: And now I am ſpeaking to them, I ſhall ſpeak a word of them, and ſo I have done: I have heard many clamors ſince I came to priſon, as if all the City-Miniſters were engaged in the Plot (as it's called) that I am condemned for: now as a dying man, I tell you, that all the Miniſters that were preſent at the meetings, and had a hand in the buſineſſe, for which I am to be put to death, are either in priſon, or they are diſcovered already; and therefore I do here upon my death, free the Miniſters of the City, who are not yet in trouble, nor diſcovered to the Committee of Examinations, none of them had a hand in the buſineſſe in which I was engaged, in which my Conſcience tels me I have not ſinn'd. I have done immediatly, for I would fain be at my Fathers Houſe.

I have but a word to ſpeak to my own Congregation; I return praiſes unto God and thankfullneſſe unto them for the love I have had from them; I found them a ſolid, judicious, and many of them a religious people: the Miniſtry of that Learned man Mr *Anthony Burgeſs* did much good amongſt them, though I have cauſe to be humbled that my weak Miniſtry did but little; They afforded me a great deal of love, and a liberall maintenance; And this is all I deſire of them, that they would chuſe a Godly, Learned, and Orthodox Miniſter to ſucceed, ſuch an one as may keep up and carry on Church-Government: It would be a great comfort to me before I go to Heaven, if I had but this perſwaſion, that a Learned, Orthodox, Godly man ſhould fill that Pulpit: and for encouragement to any godly Miniſter, whoſe lot may be to ſucceed me, I will ſay this, that he will have as comfortable a Livelihood, and as loving a people as are any people in *London*, a few only excepted: I had as much ſatisfaction among them as ever I had in any condition in all my life, and ſhould never have parted from them, had not death now parted us, to which I do ſubmit with all Chriſtian meekneſſe and chearfullneſſe. I am now drawing to an end of my Speech, and to an end of my life together: But before I do expire my laſt breath, I ſhall deſire to juſtifie God and to condemn my ſelf in all that is brought upon me; Here I come to that which you call an untimely end, and a ſhamefull death, but (bleſſed be God) it is my glory, and it is my comfort: I ſhall juſtifie God, he is righteous, becauſe I have ſinned; he is righteous, though he cut me off in the midſt of my daies,

daies, and in the midst of my Ministry: I cannot complain that Complaint in *Psal.* 44. 12. *Thou sellest thy people for nought, and dost not encrease thy wealth by their price:* My bloud it shall not be spilt for nought, I may do more good by my death then by my life, and glorifie God more in dying upon a Scaffold, then if I had died of a disease upon my bed: I blesse my God I have not the least trouble upon my spirit; but I do with as much quietnesse of minde lie down (I hope I shall) upon the Block, as if I were going to lie down upon my Bed to take my rest; I see men hunger after my flesh, and thirst after my Bloud, let them have it, it will hasten my happinesse, and their ruine, and greaten their guiltinesse: though I am a man of an obscure Family, of mean Parentage, so that my bloud is not as the bloud of Nobles, yet I will say, it is a Christians bloud, a Ministers bloud, yea, it is innocent bloud also: My body, my dead body, it will be a morsell, which I beleeve will hardly be digested, and my bloud it will be bad food for this Infant-Commonwealth (as M. *Prideaux* called it) to suck upon: Mine is not Malignant bloud, though here I am brought as a grievous and notorious offender. Now beloved, I shall not only justifie God (as I do,) without a complement, for he were very just, if my Prison had been Hell, and this Scaffold the bottomlesse pit, I have deserved both; so that I do not only justifie God, but I desire this day to magnifie God, to magnifie the riches of his glorious grace, that such an one as I, born in an obscure Countrey (in *Wales*) of obscure Parents, that God should look upon me, and single me out from amongst all my kindred to be an object of his everlasting love: that whenas the first fourteen years of my life I never heard a Sermon, yet in the fifteenth year of my life, God (through his grace) did convert me. And here I speak it without vanity, (for what should a dying man be proud of?) though I am accused of many scandalous evils, yet (I speak to the praise and glory of my God) for these twenty years God hath kept me, that I have not fallen into any scandalous sin: I have laboured to keep a good conscience from my youth up, I magnifie his grace, that he hath not only made me a Christian, but a Minister, and judged me faithfull to put me into the Ministry: And though the Office be trodden upon and disgraced, yet it is my glory that I die a despised Minister; I had rather be a Preacher in a Pulpit, then a Prince upon a Throne; I had rather be an Instrument to bring souls to Heaven, then to have all the Nations bring in Tribute to me: I am not only a Christian and a Preacher, but whatever men judge, I am a Martyr too, I speak it without vanity; would I have renounced my Covenant, and debaucht my Conscience, and ventured my soul, there might have been hopes of saving my life, that I should not have come to this place; but blessed be my God I have made the best choice, I have chosen affliction rather then sin, and therefore welcome Scaffold, and welcome Axe, and welcome Block, and welcome Death, and welcome All, because it will send me to my Fathers House: I have great cause to magnifie Gods grace, that he hath stood by me, during mine imprisonment, it hath been a time of no little temptation to me, yet (blessed be his grace;) He hath stood by me, and strengthned me; I magnifie his grace, that though now I come to die a violent death, yet that death is not a terrour to me; through the bloud of sprinkling the fear of death is taken out of my heart; God is not a terrour to me, therefore death is not dreadfull to me; I blesse my God, I speak it without vanity, I have formerly had more fear in the drawing of a tooth, then now I have at the cutting off my head: I was for some five or six years under a spirit of bondage, and did fear Death exceedingly, but when the fear of Death was upon me, Death was not near me, but now Death is near me, the fear of it is far from me: and blessed be my Saviour that hath the sting of Death in his own sides, and so makes the grave a bed of rest to me, and makes Death (the last enemy) to be a friend, though he be a grim friend. Further, I blesse my God, that though men have judged me to be cast out of the world, yet that God hath not cast me out of the hearts and praiers of his people; I had rather be cast out of the world, then cast out of the hearts of godly men. Some think me (it is true) not worthy to live, and yet others judge I do not deserve to die, but God will judge all, I will judge no man.

I have now done, I have no more to say, but to desire the help of all your praiers, that God would give me the continuance and supply of divine grace to carry me through this great work that I am now about; that as I am to do a work I never did, so I may have a strength I never had: That I may put off this body with as much quietnesse and comfort of minde, as ever I put off my clothes to go to bed; And now I am to commend my soul to God, and to receive my fatall blow, I am comforted in this, *Though men kill me, they cannot damn me, and though they thrust me out of the world, yet they cannot shut me out of heaven.* I am now going to my long home,

home, and you are going to your shore homes, but I will tell you, I shall be at home before you, I shall be at Heaven my Fathers House, before you will be at your own houses: I am now going to the heavenly Jerusalem, to the innumerable company of Angels, to Jesus the Mediator of the New Covenant, to the spirits of just men made perfect, and to God the Judge of all, *In whose presence there is fulnesse of joy, and at whose right hand there are pleasures for evermore:* I conclude with the Speech of the Apostle, 2 *Tim.* 4. 6, 7. *I am now to be offered up, and the time of my departure is at hand; I have finished my course, I have fought the good fight, I have kept the faith, Henceforth there is a Crown of righteousnesse laid up for me, and not for me only, but for all them that love the appearing of our Lord Jesus Christ,* through whose bloud (when my bloud is shed) I expect remission of sins and eternal salvation: And so the Lord blesse you all.

Beloved, I will but pray a little while with you to commend my soul to God, and I have done.

MOst glorious and eternal Majesty, thou art righteous and holy in all thou doest to the Sons of men, though thou hast suffered men to condemn thy Servant, thy Servant will not condemn thee. He justifies thee though thou cut'st him off in the midst of his daies, and in the midst of his Ministry, blessing thy glorious Name that though he be taken away from the Land of the Living, yet he is not blotted out of the Book of the Living: Father, my hour is come, thy poor Creature can say without vanity and falshood, He hath desired to glorifie thee on Earth, glorifie thou now him in Heaven; He hath desired to bring the souls of other men to Heaven, let his soul be brought to Heaven. O thou blessed God, whom thy Creature hath served, who hath made thee his hope, and his confidence from his youth: Forsake him not now he is drawing nigh to thee: Now he is in the valley of the shadow of death, Lord, be thou life to him: Smile thou upon him whilest men frown upon him: Lord, thou hast setled this perswasion in his heart, that as soon as ever the blow is given to divide his head from his body, he shall be united to his Head in Heaven; blessed be God that thy Servant dies in those hopes; blessed be God that thou hast fill'd the soul of thy Servant with joy and peace in believing. O Lord, think upon that poor Brother of mine, that is a Companion in tribulation with me, who is this day to lose his life as well as I; O fill him full of the joys of the holy Ghost, when he is to give up the ghost. Lord, strengthen our hearts that we may give up the ghost with joy and not with grief. We intreat thee, O Lord, think upon thy poor Churches; O that England might live in thy sight! and O that London *might be a faithfull City to thee! that righteousnesse might be among them! that so peace and plenty might be within their wals, and prosperity within their habitations: Lord, heal the breaches of these Nations, make* England *and* Scotland *as one staff in the Lords hand, that* Ephraim *may not envy* Judah, *nor* Judah *vex* Ephraim, *but that both may fly upon the shoulders of the* Philistims: *Oh that men of the Protestant Religion, engaged in the same cause and Covenant, might not delight to spill each others bloud, but might engage against the common Adversaries of our Religion and Liberty! God shew mercy to all that fear him; the Lord think upon our Covenant-keeping Brethren of the Kingdom of* Scotland, *keep them faithfull to thee, and let not them that have invaded them, overspread their whole Land: Prevent the shedding of more Christian bloud, if it seem good in thine eyes. God shew mercy to thy poor Servant who is here now giving up the ghost: O blessed Jesus, apply thy bloud, not only for my Justification unto life, but also for my comfort for the quieting of my soul, that so I may be in the joys of Heaven, before I come to a possession of Heaven. Hear the prayers of all thy people that have been made for thy Servant; and though thou hast denied prayer as to that particular request concerning my life, yet let herein the fruit of prayer be seen, that thou wilt bear up my heart against the fear of death. God shew mercy to all that fear him, and shew mercy to all who have engaged for the life of thy Servant; Let them have mercy at the day of their appearing before Jesus Christ. Preserve thou a Godly Ministry in this Nation, and restore a Godly Magistracy, and cause yet good daies to be the heritage of thy people for the Lords sake. Now Lord, into thy hands thy Servant commits his Spirit, and though he may not with his bodily eyes see the Heavens open, yet let him have the Heavens open; and though he may not see upon a Scaffold the Son of God standing at the right hand of God, yet let him come to the glorious body of Jesus Christ, and this hour have an intellectuall sight of the glorious body of his Saviour. Lord Jesus receive my Spirit, and Lord Jesus stand by me thy dying Servant, who hath endeavoured in his life time to stand for thee: Lord hear, pardon all infirmities, wash away his iniquity by the bloud of Christ, wipe off reproaches from his Name, wipe off guilt from his Person, and receive him pure, and spotlesse, and blamelesse before thee in love. And all this we beg for the sake of Jesus Christ.* Amen and Amen.

The last words that he was heard to speak were, *Blessed be God for Jesus Christ.*

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